لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Zahur 1354—August 1975

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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A Sura from the Holy Quran* (VI)

بسم الله الرحمن الرحيم

قل يا ايها الكافرون ـ لا اعبد ما تعبدون ـ و لا انتم عابدون ما اعبد ـ و لا انا عابد ما عبدتم ـ و لا انتم عابدون ما اعبد لكم دينكم ولى دين .

Say, 'O ye disbelievers ! 'I worship not as you worship ; Nor do you worship as I worship. 'And I shall not worship that which you worship ; 'Nor will you worship Him Whom I worship'. 'For you your religion, and for me my religion.'

From the previous discussion I do not mean to imply

*Continued from the Review of Religions, July, 1975.

that the unbelievers of Mecca worshiped God as the Holy Prophet, peace and blessings of Allah be on him, did. For not even the so-called unitarian nations worshipped in such a manner. Neither the Jews worshipped in this manner, nor even the unitarians among the Christians worshipped in Islamic way. The Islamic mode of worship was a newly laid down mode. It was never followed before because the idea of perfect Unity of God is a purely Islamic idea not found in the world before. Thus, although the Meccans did not worship God in the way the Muslims did, yet they did worship God in their own way. For instance, to offer sacrifice was thought to be a way of worship. It is explicitly proved by the Quran that they used to offer sacrifices in the name of God Almighty. In sura al-Anaam God says :

و جعلوا لله مما ذرا من الحرث و الانعام نصيبا فقالوا هذا
لله بزعمهم و هذا لشركائنـــا ـ فما كان لشركائهم فلا يصل
الى الله ـ و مـــا كان لله فهـــو يصل الى شركائهـــم ـ ســـاء
ما يحكمون .

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"And they have assigned Allah a portion of the crops and cattle which He has produced and they say, "This is for Allah', as they imagine 'and this for our idols'. But that which is for their idols reaches not Allah, while that which is for Allah reaches their idols. Evil is what they judge". (6 : 137).

In their opinion God being very high in status their idols were inferior to Him. Therefore, as the wealth belonging to the father goes to his sons, similarly the wealth offered in the name of God can be given to the false idols but the wealth offered to the false idols can never be given to God Almighty, because they are inferior to Him and the wealth of an inferior cannot be presented to a Superior.

Now, worship of God is evident from this verse. The form of *Salat*, the *Ruku* and *Sujjud*, they did not adopt even for the idols. Their way of worshipping their idols was by reciting poetry in their praise and by offering sacrifices to them, and of course, as these idols were visible, sometimes they would pray to them by joining their hands. Thus although, the Meccans were, indeed, idol-worshippers yet they did not shun worship of Allah. They worshipped their idols according to their own thinking and traditions and similarly they also wor-worshipped God in the light of their own idea of worship and traditions. Many instances can be found in History to show that the Meccans did indeed worship God Almighty. Thus about Hazrat Abdul Muttalib it is related in the History of Ibni Hisham.

It is said : KHILAFAT LIBRARY

"Hazrat Abu Talib reports : 'My father Abdul Muttalib told me : 'Once while I was asleep, I saw a man who said to me : 'dig the well of *Tayyabba*'. I, asked him : 'What is *Tayyabba*' ? Then I woke up. I saw this dream for many nights and everytime the angel mentioned another name of the well. Last time he mentioned the name of *Zamzam* and also told certain signs of the place where this well was situated'. On being shown this dream Abdul Muttalib took the shovel, and taking his son Haras (who was his only son at that time) along with him, started diging the well. After some digging, the mouth of the well was seen. Incidently *Zamzam* was the well which was uncovered by Allah through Hazrat Ishmael. Hazrat Hajirah had built its surrounding walls and later it was turned into a well. But later on it was filled by dust. Then Allah showed it to Hazrat Abul Muttalib in a dream and when its mouth appeared Hazrat Abdul Muttalib shouted *Narai Takbir* 'God is Great', Thanking Allah. (This is also a proof that these people did believe in God and proclaimed His name as the Muslims do). When the Quraish heard his cry they understood that

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the well had been found as was directed in the dream. They came running to Abdul Muttalib and demanded a share in the well. Hazrat Abdul Muttalib refused and said :

'The well has been given exclusively to me by Allah how can I share it with you' ? But the Quraish started quarreling and insisted that they would not rest unless they are given a share. Abdul Muttalib then offered to decide the matter by appointing a judge. They agreed and named the *Kahina* of Banu Sa'ad bin Hazeem as a Judge. He accepted and he and a group of Quraish went to see her. During the journey, the water they were carrying for drinking finished and inspite of all efforts they were unable to find any water for them. Abdul Muttalib urged them not to loose heart and to make an extensive seaich for water. So they rode their mounts and started. After a while, Abdul Muttalib's she-camel stumbled and he saw that water was oozing out from the palce where her foot had hit the ground. He shouted to the Quraish saying قد سقانا الله 'Allah has granted us water to drink'. (This also proves that they believed in Allah as the real object of worship). When they saw it they caried : 'By Allah ! You have won against us. By God, now we wont quarrel with you about *Zamzam*. He Who has granted you water here has indeed granted you *Zamzam*', So they returned to Mecca. On reaching Mecca Abdul Muttalib observed that the Quraish dared to quarrel with him because he had no one to help him, 'so now if Allah grants me ten sons and they all grow up and become able to defend me against my enemies then By God I shall sacrifice for Allah one of them near Kaaba'. The wish was granted and He came to Kaaba with his ten sons and gathered the Chiefs of Quraish there and asked them to assist him in fulfilling his promise. They demanded to know how he proposed to do it. He said : 'with the aid of the cups of Hubul' (an idol placed near Kaaba round which seven cups were placed by which lots were drawn). So the lots were drawn and meanwhile Abdul Muttalib was praying to Allah, standing near the idol

Hubul (now see, these people also prayed to God). When the lots were drawn Abdullah's name appeared. The Meccans objected to his offering, a disagreement arose and after much arguing the matter was taken to a *Kahina* in Medina. She proposed Fidya i.e. indemnity for him and said 'slay ten camels as Fidya for him'. But Abdul Muttalib refused to do this without first drawing the lots. The lots were drawn between Abdullah and ten camels while Abdul Muttalib stood praying to Allah. Again Abdullah's name appeared. Again lots were drawn by increasing the stake by ten camels each time but every time Abdullah's name appeared. Finally when the stakes reached one hundred camels, camels name appeared. At this the Meccans said to Abdul Muttalib 'Your Lord has accepted the offering now'. So one hundred camels were sacrificed."

The incident tells us that the Meccans did believe in God; made offerings in His name and prayed to Him and recognized idols as semi-gods only. So it cannot be said that they were mere idol-worshippers. Their demand, therefore, to worship their idols and in return, their offer to worship Allah was a foolish demand. For, the Holy Prophet did not recognize their idols while they recognized his God. To answer such a stupid demand it is unreasonable to wish for the revelation of a Sura. A mere Child could have answered it.

The third question that arises here is that can it be supposed that a complete Sura could have been revealed in answer to such a demand? The answer to this question is also in the negative. Because if we take this Sura to have been revealed in answer to such demands then the Sura would loose all its importance and would merely mean:

"Ye unbelievers, I do not worship your idols and you do not worship my God. So for you is your religion and for me my religion".

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To limit the meanings of a complete and independent Sura of a book like Quran to a subject devoid of all great spi-

ritual truths and finer points of eclessastical knowledge would prove only the short-sightedness of the viewer. There is not a single Sura of the Quran which is devoid of great and universal spiritual truths. But the subject attributed to this Sura by these traditions is a subject already much dwelt upon and also a very limited one and if stated briefly it amounts only to this 'as you have not heard me I shall not hear you'. We cannot find any Sura of the Quran dealing with such a trivial subject. On the other hand, from every word of the Holy Quran flow great rivers of important spiritual knowledge.

Now I take up the first tradition which is quoted by Ibni Jarir from Hazrat Ibni Abbas, may God be pleased with them both. Two things are mentioned in this. One that the unbelievers said : 'We will give you so much wealth that you would become wealthiest among the Meccans and we will give you in marriage any woman you chose. In return you stop abusing our gods. But if you do not accept this then we propose to worship your God for a year and the next year you worship our gods'.

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The first part of this tradition is historically established by many traditions. But it is mentioned in the same tradition that on hearing the proposal, the Holy Prophet immediately said : 'even if you place sun on my right hand and moon on my left I wont quit worshipping God'. In view of this reply the sentence 'I would reply only when God guides me' in the *Hadis* under discussion seems superflous.

All other traditions agree on this and historical evidence supports it that the Holy Prophet on hearing this demand rejected it saying 'whatever the unbelievers may do I cannot quit worshipping God'. Could anyone after replying in such a manner would have added : 'But, stay for a minute, I would give my real answer after God's guidance' ? All the traditions except the one related above and the evidence of history completely reject this part of the *Hadis* as absolutely false and unreasonable.

Moreover, there are a number of variations in the text of this *Hadis* as narrated by different authorities. Some *Muhhaddisin* have quoted this *Hadis* but have left part of it wherein it is said that 'I will answer after God's guidance comes to me'. Allama Zamakhshary has quoted this *Hadis* as following: "Some of the Quraish said to the Holy Prophet: 'Muhammad! come worship our god for a year and we will worship your God next year'. 'He replied: 'I seek Allah's protection against ascribing any partner to Him'.

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It is clear from this tradition that instead of saying 'Well I will see what is Allah's answer to your demand'. He immediately replied: 'God forgive me how can I commit such a sin'.

According to *Kashaf* this *Hadis* is also quoted by Allama Alusi in his commentary *Ruhul Maani* and by Maulana Sheikh Muhammad Ismail Broasvi in his commentary *Ruhul Bian*. Allama Ibni Hayyan, while quoting the *Hadis*, does not mention the words 'معاذالله' but he does not quote the really objectionable part of the *Hadis* viz: 'I am waiting for Allah's guidance in this matter'. In other words, by ommiting these words he has confirmed that they are worng. Imam Ibni Kathir has also not mentioned this part of the tradition. As far as Imam Ibni Kathir's status as a *Muhhaddis* is concerned, he is regarded to be the most reliable among those *Muhhidisin* who have collected traditions about the commentary of the Holy Quran, because he always tries to quote only the authentic traditions. Allama Qurtabi, a great jurist, also does not mention this part of the tradition.

Among the noteworthy comentators of the Quran, only Imam Razi has quoted this part of the tradition. He has unfortunately, not only quoted this tradition, but has also commented subjectively on it. He says that in this verse the Holy Prophet is told: 'people came to you and offered to follow you in your religion if you follow them in their faith but you did not refuse this offer and did not reject it inspite of the fact that I had treated you well'.

We ask Allah's forgiveneness for even quoting the above extract.

Anyhow with the exception of Imam Razi all the important commentators who use their reason and judgement and do not depend merely on traditions, have either quoted traditions contrary to this one though unfortunately they have failed to mention the names of the narrators, or have offered their opinion by ommitting the objectionable part of it, thus showing that they believe this part to be wrong.

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Taking all these things into consideration, it is clear that certain other traditions are found which oppose the objectionable part of this *Hadis* and that history also rejects it, though it is true that it is indicated by certain historical evidence that the unbelievers, in their stupidity, did make such an offer to the Holy Prophet, but it is also established that he rejected the proposal immediately. In that case it becomes clear that this Sura could not have been revealed in answer to such proposals and that on the other hand, it deals with a subject which has no connection with the demands of the unbelievers. Although the words used are such that an ignorant person may be deceived by them and may take them to have a connection with the unbeliever's suggestion.

(To be continued)

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Story of Zamzam

حدثنا زيد هو ابن اخزم قال ابوقتيبة سلم ابن قتيبة حدثنى مثنى ابن سعيد القصير قال حدثنى ابوجمرة قال ، قال لنا ابن عباس ألا اخبركم باسلام ابى ذر قال قلنا بلى قال قال ابوذر كنت رجلا من غفار فبلغنا ان رجلا قد خرج بمكة يزعم انه نبى فقلت لاخى انطلق الى هذا الرجل كلمه و أتنى بخبره فانطلق فلقيه ثم رجع فقلت ماعندك فقال والله لقد رايت رجلاً ياسر بالخير وينهى عن الشر فقلت له لم تشفنى من الخبر فاخذت جراباً وعصاً ثم اقبلت الى مكة فجعلت لااعرفه و اكره ان اسئل عنه و اشرب من ماء زمزم و اكون فى المسجد قال فمربى على فقال كان الرجل غريب قال قلت نعم قال فانطلق الى المنزل قال فانطلقت معه لا يسالنى عن شئى ولا اخبره فلما اصبحت غدوت الى المسجد لاسال عنه و ليس احد يخبرنى عنه بشئى قال فمربى على فقال اما نال للرجل يعرف منزله بعد قال قلت لا قال انطلق معى قال فقال ما امرك وما اقدمك هذه البلدة قال قلت له ان كتمت على اخبرتك قال فانى افعل قال قلت له بلغنا انه قد خرج ههنا رجل يزعم انه نبى فارسلت اخى ليكلمه فرجع ولم يشفنى من الخبر فاردت ان القاه فقال له اما انك قد رشدت هذا وجهى اليه فاتبعنى ادخل حيث ادخل فانى ان رايت احداً اخافه عليك قمت الى الحائط كانى اصلح نعلى وامض انت فمضى و مضيت معه حتى دخل و دخلت معه على النبى صلى الله عليه وسلم فقلت له اعرض على الاسلام فعرضه فاسلمت

مکانی فقال لی یا آباذر اکتم هـذا الامر وارجع الی بلـدك فـاذا بلغك ظهورنا فاقبل فقلت والـذی بعثك بالحق لاصرخن بهـا بین اظهرهم فجـاء الی المسجد و قریش فیـه فقال یا معـشر قریش انی اشهـد ان لا الـه الا الله و اشهـد ان محمداً عبده و رسوله فقالوا قوموا الی هذا الصابی فقاموا فضربت لاموت فادرکنی العباس فاکب عـلی ثم اقبل علیهم فقال ویلکم تقتلون رجلاً من غفار و متجرکم و ممرکم عـلی غفـار فاقلعوا عنی فلمـا ان اصبحت الغـد رجعت فقلت مثل مـا قلت بالامس فقالوا قوموا الی هذا الصابی فصنع بی مثل ما صنع بالامس و ادرکنی العباس فاکب علی وقال مثل مقالتـه بالامس قال فکان هـذا اول اسلام ابی‌ذر رحمه‌الله ـ

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Zaid who is son of Akhzam related to us that Abu Qutaiba Salam son of Qutaiba said : Mussanna son of Said Qasir told me that Abu Jumra told him that Ibni Abbas said to us :

"Should not I tell you the story of Abu Zar's Islam" ? He said : "We said why not" ? Ibni Abbas related : "Abu Zar told me, "I am from the tribe Ghaffar. It reached us that a man belonging to Mecca claims that he is a prophet. I asked my brother to go to that man and to talk to him and then to tell me about him. So he went and met him. Then he came back and I asked him "What have you to say" ? He said : "I saw a man who commands to do good and forbids from evil." I told him this has not satisfied me. I took my walking stick and my tiffen basket and started towards Mecca. I did not know anyone and did not like to inquire from anyone about him. I stayed in the mosque and would drink water from Zamzam'.

He said : "Once Ali passed by me and said : "This man seems

to be a traveller", I said : "Yes". Ali then said to me : "Come to the house then". He says : "So I went with him. He did not question me about anything nor did I tell him anything. The next morning, when I wake up I went to the Mosque to inquire about him (the Holy Prophet) but nobody would tell me anything about him".

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He says : "Ali again passed by me and said : "What is the matter with this man, he cannot find his destination". I said 'no' he said "Come with me". Then he said to me. "What do you want ? what has brought you to this city "? He said : "I said to him : 'If you keep it a secret I will tell you'. He said : "I shall". He said : I said to him : "It has reached us that a man here claims that he is a prophet. So I sent my brother to talk to him. He came back but he did not satisfy me with his news. So I decided to meet him myself." Ali said to him : "You did right. I am going to him. You come and follow me and enter where I enter. And if I find anyone from whom I feared for you. I will stop by the wall as if mending my shoe and you walk past me." So he started walking and I also walked with him. And when he entered I also entered and went with him to the Holy Prophet, peace and blessings of Allah be on him.

I said to him : "Present to me Islam". So he presented Islam and I accepted it there and then. The Holy Prophet said to me: "Abu Zar, keep this matter a secret and go back to your town and when it reaches you that we have dominated then come here". I said : "I swear by Him Who has sent you with truth, I shall proclaim it openly among them." So he came to the mosque and the Quraish were also there and he said : "Ye people of Quraish I witness that there is no God but Allah and I witness that Muhammad is His servant and His Messenger." They cried : "Get hold of this faithless". And they captured me and beat me near death. And meanwhile Abbas came and found me and he knelt over me and then turned to them and

said : "Woe be to you, you are killing one of the tribe of Ghaffar. And your roads pass near their place". At this they left me. When I woke up the next morning I again went there and said what I had said yesterday. They cried again : "Come, get hold of this faithless". And they beat me as they had done yesterday. And Abbas came and knelt over me and said what he had said yesterday".

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Ibni Abbas says : "This is what happened when Abu Zar accepted Islam. May Allah have mercy on him".

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There is no alternative to Peace

(Friday Sermon of the Khalifatul Masih III delivered at Rabwah on September 13, 1968.)

Allah has all powers and His person is the source of every kind of health. He restored me to health through His grace and mercy. All praise is due to Him therefore.

Friends have been praying with great feeling and humility. I was engaged in prayers too. God graciously accepted our prayers and in such a manner that the physical eye would hardly believe that it could ever happen.

When I left here, I was in a bad way. Sugar-content in the body was unbalanced. Besides there was found a heavy deposit of uric acid in urine. A doctor had warned me to watch the rising uric acid content in blood when I went to Europe last year. The test also showed disorder in the stomach.

I had selected Dr. Sayyad Shaukat as my physician in Karachi. I can speak to him freely: he is also very much attached to me. When he paid me his first visit I told him that I would like to relate to him my ailments and the troubles I had been through the way I personally felt their impact and asked him to be patient with me and take notes of whatever he found note-worthy. I guess I must have spoken to him for some forty to fifty minutes about my trouble in terms of my own reactions. His assistant took some notes.

He said he might not be able to properly diagnose my ailment since I had reduced my food intake far beyond the safety-limit and therefore he was not in favour of a test the next day but would rather have the test a few days after I had resumed taking the normal quantity of food that I was

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generally used to taking, besides sweet dishes and any other dish I might choose to have. Accordingly, after a couple of days the Doctor visited me again and after taking the blood and urine tests, he said with great concern that it must be recognized that the ailment had taken the shape of diabetes. He prescribed a recipe for me and proposed to take blood test every fourth day to see if there was any improvement. I agreed and expressed the view that if the aliment had developed into diabetes. prescribad medicine must be taken but it did not seem to be a sickness that would aggravate if I missed the medicine for a day. I therefore proposed to be without the diabetes medicine for four days but determined to observe all the prohibitions the doctor had prescribed and all the other directions he had laid down. Accordingly, I took only the medicine prescribed to reduce usic acid content and also took the recipe prescriced by the doctor for my stomach trouble It should not be forgotten that Allah has not only created means but has also commanded to resort to means and one who does not care for means, he is not making grade in the eyes of God. When I said I did not take the medicine I am referring to the recipe prescribed by the doctor. I had been taking homeopethic medicine and also jadwar pills, a specific for diabetes—this remedy had been revealed to the Promised Messiah as efficatious in quite a few ailments. In short, I witnessed a spectacle of Divine power—in four days the quantity of sugar in urine fell down from $2\frac{1}{2}\%$ to a fraction too insignificant to be measured in terms of percentage and similarly glucose in blood dropped down from 210 to 135. Seeing such quick progress the doctor advised discontinuance of treatment. God had been gracious.

A test was taken every four days. The last test to be taken before our departure (from Karachi) was fixed for Thursday, we had to leave on Saturday evening. But a day or two before Thursday I knowingly, slightly in breach of a prohibition, took a sweet dish. I had not yet recovered fully, though God had favoured me with His grace still the ailment was lingering,

so to say, at the door. Sugar content shot up to 130 on Thursday. The doctor did not take a serious view and suggested complete observance of prohibitions for two days and proposed to take the morning and after meals last tasts on Saturday. The morning test showed a 113 sugar content. In the after-meal test it had fallen to 95. According to the doctor even a 140 showing would be treated as normal and in no way symptomatic of diabetes.

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It was through the great mercy of God that I was cured of diabetes and the stomach trouble had also abated. It appeared after a few days though. But the doctor then prescribed a 7 days course of treatment, which ended yesterday evening in a very considerable relief to me. If Allah be pleased to grace our prayers with acceptance, He can mercifully, wholly remove this trouble.

I feel the upset in sugar content was due to a stroke of gout and stomach trouble. I have seen that during the test-taking period whenever uric acid was found at its lowest point, sugar content likewise dropped to the bottom and there was no sign of stomach trouble.

The diagnose made by the doctor now does not show the presence of diabetes as a disease but shows it as a threat; in case of carelessness the sugar content in blood might shoot up, since the tendency to diabetes is there.

Great care has therefore to be taken in the matter of diet. Part of the care relates to the quantity of flour content the daily diet must carry. Doctors prescribed 303 flour-content in midday meal, 230 in dinner and a little less than one oz in breakfast; this is the heaviest quantity which may not be exceeded. When the treatment is in progress this much of the flour intake is a must. I thought since this direction had to be observed, it should be fully respected. I had the flour-content weighed and loaves made of this and I discovered that what I was usually taking was about half of what the doctors had advised.

As a matter of fact food must be assimilated by the body and if the mercy of God is there smaller or bigger quantity of intake makes no difference.

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Now doctors have coutioned me against gaining weight; it should stay at the level to which sickness has reduced it. I lost 30 to 35 lbs, during the course of one month I was ill. By the grace of God, I do not feel light-headed nor do I feel any weight of the body. I put in full measure of work. Body weight has become static—God be praised. If I gain a pound, I reduce the food intake. My diet level has come to stay at minimum as has the tendency to diabetes been contained. However, now my food intake is a little over an ounce of flour-content which can hardly be reduced any more. Only when I happen to go for hunting or have tough exercise, I get appetite for more food. One can however cut out flour altogether for a few days and take other food that have no starch.

What really matters are health and the ability to work which only the grace of Allah can grant. If one has got these then there is little benefit in carrying a heavy load of flesh nor have I aught of love for this bit of earth. I would request friends to pray that in whatever srate Allah is pleased to keep me, He may be pleased to keep me within His mercy and grant power to this humble and week servant to carry out the obligations He has placed on me, in a befitting manner.

There is one more angle to it. When one is mentally over-worked or over-excercised,, sugar-content in blood shoots up.

This is a Divine arrangement devised in a manner calculated to save man from total annihilatiou through worries. When one takes to physical exercise sugar content is reduced as it get burnt up. A man like me has no escape from worries. If an Ahmadi is in trouble in Ghana, or in America or in Fiji Islands or in Australia (and they are, by the grace of God, to be found in every country and wherever any of them be and is in an unhappy situation) I suffer with them. Allah has infused

fellow-feelings in the hearts of Ahmadies.

When man deviates from the right path, when he creates hardships for himself, when he takes to the way of perdition we become concerned and we bow before God as to Him alone can we address our prayees. Often man defleets from the course appointed by God, often he disregards the proper use of things God has made ; in both cases the result is disastrous and painful for him. All these these things add to my worries and I grieve and this upsets the sugar-content in my blood.

There is however no escape from this in this life. Therefore pray that Allah, the Most High may be pleased to save the members of the community and the movement as a body and human beings as men from all disasters, pains and worries and destruction so that our own worries may dwindle in proportion.

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SUFFERINGS PART OF LIFE

So far as the movement and its members are concerned, these things are part of our lives, in terms of the promise He has made in the Holy Quran. He did not hold out to us the promise that He will always create conditions of happiness, blessing, and grace for us. What He has promised us is that if we bore up patiently all pain in His way and took to tribulations and tests in a commendable manner and put ourselves into hardships in the interest of His cause and remained content with His deerees and decisions and remembered His gifts in such a way as to disregard all trials and troubles and reacted with a spirit of devotion and self-sacrifice as dedicatees, He will then lead us to the heavens of pleasure, We will then have merited well His promise and shall have access to approaches to Him and He will then create for us means of our success.

In short, we have been promised pain and suffering and adversity of this type. For the calamity that kills tranquillity

is a death and does not make one worthy of any gift and the pain and suffering that end up as such and do not attract the pleasure of God are pain and suffering indeed. But the pain and suffering and the disasters and hardships and troubles one goes through, seeking the pleasure of God, with sincerity of heart, then the grand promises he has been given, find fulfillment to his credit and he inherits innumerable mercies of heaven.

Even today the movement is facing a critical time in terms of the prospects held forth to us in the Holy Quran. The Holy Borke forbids us to promote disorder

لا تبغ الفساد فی الارض (قصص ۷۸)

Therefore, if as a result of violation of law, if as a result of paying back evil for evil, if as a result of disturbance of the peace, there is disorder and if ever we be responsible for it, then we are warned to beware lest we forfeit love of God.

ان الله لا يحب المفسدين (قصص ۷۸)

For, Allah loves not the Promoters of disorder. Therefore, if you want to hold firmly on to the love He has granted you through His grace, if you do not favour the idea of incurring His wrath, then beware and never lend yourself to any mischief-promoting activity, never try to create disorder ; instead set such an example before mischief - makers as would nullify all their disorder nurturing plans. Allah has very very clearly warned us :

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ان الله لا يهدى القوم الظالمين (قصص ۵۱)

Never become wrong-doers. Try to live as the wronged ones, for when a person, or a sect becoms the oppressing party, God does not create means of success for it and such a one can never achieve its objectives and cannot be said to have succeeded in life.

انه لا يفلح الظالمون (يوسف ۲۴)

The wrong-doers never attain to success and prosperity the prosperity that God has promised the oppressed, the believer, the one who sets example in self-sacrifice and self-denial, who suffers hardships, adversity and pain in His way. And it is no ordainary reward. Because when it is said :

انه لا يفلح الظالمون (يوسف ٢٣)

The wrong-doers, the oppressors cannot succeed, it means they forfeit the love of God. Therefore if you want to remain worthy of the love of God and want to become deserving of the success that the Holy Quran promises, remember then that this success cannot be achieved unless God creates means of success by His own grace and mercy. Therefore never try to be a wrong doing people. Never oppress any one. Never promote conditions leading to disorder in the world, in your country, in your area, in your town or in your village. Suffer every hardship for the sake of God, For so says God the Excellent :

اوذو فی سبیلی (آل عمران ١٩٦)

Those who suffer hardships and pain in His way, He creates for them means to the heaven of His pleasure and He alone gives the best reward.

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It is, therefore, no doubt true that we have been promised tests and trials in respect of our properties, as well as lives, and Allah has said that we will hear many hurting words in His way, but then as we hear such language or read such words written on walls, then we have been asked to remember that if we really seek the paradise of His pleasure, we should remember (اوذوفی سبیلی) when they are put to suffering in My way, they should be patient and set example in forbearnce, in such a manner as should be of a miraculous character—a world should witness in wonder that if another people were subjected to half as much abuse, they would have reacted with disorderly uprisings in answer and would have destroyed the peace of the land,

but on the other hand, these people are put to hardships, they are abused and abuse is heaped on those whom they hold dearer and more precious than their own lives, their sentiments are greivously hurt, yet they do not portest, do not fight back and do not repay abuse for abuse, and when attempts are made to disturb the peace of the land, they do not add fuel to fire; instead they sprinkle lt with tears to put it out.

THE PROMISE

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In brief, we have been promised sufferings at the hands of others, we have been promised conditions of fear, we have been promised failure of effort and I call all these hardships and sufferings, promises, because it has not been simply said that we will face situations of fear, it has not been simply said that we will thus confront hardships or that there will be threats to our lives, or attempts will be made to frustrats our plans so that our endeavours fail to achieve the results they are normally expected to achieve, it has not been simply said so but it has been said that God will create such conditions of circumstances so that we may become qualified for the heavens of His pleasure in His sight and in the sight of the world. Therefore, when we suffer pain and when we find threats posed to our properties and lives and when conditions of fear transpire and when we see our efforts crossed by the plans of our adversaries, our hearts are filled with the praises of God in the belief that we are making for the heaven of His pleasure.

Under these circumstances we have been taught to turn to Him, to seek strength and help in general terms in the words "O God under these conditions the enemy of They creatures is not likely to sit still. He will wish that in this hour of adversity, we should not succeed in patience and prayer and thus should not attain to the paradise of Thy pleasure. He would want us to incline towards him and draw the fire of Thy displeasure and wrath. We are weak. We cannot even fight men and any way under Thy instructions we do not want to put

up a fight. We cannot even fight insinuations by the mere means of our own power. Help us therefore and as Thou dost give our hearts comfort our souls salace, in time of hardships so help us now with the halo of Thy light and pleasure around our hearts, so that Satan who loves darkness dare not tresspass it and we may thus be secure against his whisperings.

In short, it is prayer by means of which we have to pass through the current period of tribulation. Never therefore promote disorder in the world. Never pay back hurt with hurt and never repay abuse with abuse. Trust in God. We have to depend only on Him. He is truthful in His promise and is loyal and loving to those of His servants who fall prostrate at His feet, in sincerity and devotion.

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ودع اذاهم وتوكل على الله (احزاب ٩ ٣)

And overlook their injurious ways and trust in your Lord. For, He alone grants means of success and when He comes to one's help one would need aid from none else. God grant that we may succeed in every trial and tribulation in our lives, in such a manner as to win ever increasing pleasure of God and God grant that the conditions of peace and friendship and fellow-feeling replace disorder and disaffection in our country and in the world so that men may participate, under peaceful conditions, in the security of Islam and become worthy of entering the peace of God. Amen!

The Proper Name of Messiah

(B. A. Bashir Former Missionary in West Africa)

In the Gospels it is said that the angel told Mary 'thou shall call his name Jesus, for it is he that shall save his people from their sins'. (Matt. 1.21 ; Lk. 1,31)

The Holy Quran says :

اذ قالت الملئكة يمريم ان الله يبشرك بكلمة منه
اسمه المسيح عيسى ابن مريم وجيهاً فى الدنيا
والآخرة ومن المقربين (آل عمران)

"When the angel said, 'O Mary, Allah gives thee glad tidings of a word from Him ; his name shall be the Messiah, 'Isa son of Mary, honoured in this world and in the next, and of those who are granted nearness to God'." (3 : 46)

With regard to the name of the Founder of Christianity the Holy Quran contradicts the Gospels and vice verse. Now the question arises which of the two names is correct Jesus or Isa ?

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Western scholars maintain that Jesus is his proper name while the Holy Quran emphatically rejects this view suggesting that his proper name was *Almasih, Isa Ibn Maryam.* The Quran not only gives its verdict on points of differences between Jews and Christians (Ahl-i-Kitab) but also rectifies the wrong notions and supply the correct answer. The Quran declares explicitly about such points of differences as follows :

ان هذا القرآن يقص على بنى اسرائيل اكثر الذى
هم فيه يختلفون (النمل)

'Verily, this Quran explains to the Children of Israel most of that concerning which they differ'. (27 : 77)

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Let us see what the Holy Qurán says on this much controversial point. We read that اسمه المسيح عيسى ابن مريم 'his name shall be the Messiah, 'Isa son of Mary'. There underlies a great wisdom in suggesting a compound name of the Founder as each word forms an essential part of his name. If you call '*Almasih*' '*Isa*' or 'Son of Mary' all these three will go to denote one particular person—the Founder of Christianity and no one else.

Almasih is usually taken as a title, neverthless, in Quranic sense besides title it also forms a part of his proper name. It is surprising that this Quranic stand has been confirmed by Matthew in which the word *Christ* is used as a proper name, Jesus Christ without the article " the " (the geneology : vide A New Catholic Commentary on the Holy Scriptures, Nelson, London 1969). David and other Israelite prophets and Kings were anointed and given the title "Messiah" but that never formed part of their proper names.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be on him) Founder of the Ahmadiyya Movement in Islam commenting on this says, 'The Old name is '*Isa*. 'Isa was a common name among all Arabs. The name Yasu' is not to be met in pre-Islamic poetry. As Isa was a prophet designate there is every likelihood of his name being changed into Yasu' to suit one's designs.' (Malfoozat IV p. 19٤)

It is worth noting that earlier translations of the Gospels in Urdu had retained '*Isa* as his proper name but later editions abandoned the name 'Isa and replaced it by Yasu (vide The New Testament translated into Hindustani by the Rev. H. Martyn B. D. London 1819). The Gospels very rarely use the compound name and there are only four instances of this (Matt. 1.21, 1.16, luke 2 : 21 ; John 1 : 17). On the contrary, the Epistles mention

the name 'Jesus Christ' 'Christ Jesus' and 'The Lord Christ'. In the narrative book of Acts we meet the name Jesus frequently and occasionally with qualifying terms such as 'Jesus of Nazareth', 'his servant Jesus', 'the Holy Servant Jesus'. Though there are several epithets attributed to the Founder, yet it is not certain whether Christ or Almasih was his designation or proper name.

As the original manuscripts of the Gospels are not extant, of which some were written in Hebrew, otherwise the Quranic claim that proper name is 'Isa could have been easily verified.

It is a pity that these originals were either 'destroyed' or 'lost' which is a common phrase a reader often comes across in Christian literature. Therefore, we are at a loss to understand which form of the name is correct.

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Even this fact has been admitted in Hasting's Dictionary of the Bible that the correct form and pronunciation of the name is not certain. While discussing the subject the following points must be taken into consideration.

1. The proper name was *'Isa* and the Jews knew it well but they preferred to call him Esau which is the shortened form of Isa. Some western scholars have suggested that Isa was used by Arabian Jews about Jesus because of its similarity to Esau, and they are supposed to have said in scorn that the soul of Esau had been transfered to him (Encyclopaedia of Islam 1913, article Isa J. Parinder, Jesus in the Quran 1965). This view is not acceptable to us because we in the East, call the Children who bear the name 'Isa Esau not out of contempt but out of love. Hazrat Isaac's son must have been given the name 'Isa but the elders might have lovingly called him Esau and this with the passage of time became popular among the Jews and the same got currency among them and later was retained in the Scriptures.

There is another reason also which is worth noting. There is a striking similarity between the sons of Mary and the

sons of Isaac. As Isaac's sons - Jacob and Esau (Isa) were brothers likewise were Mary's sons Isa and Jacob. As the Israelite dispensation started with Jacob and Isa so it came to an end with *Isa* and Jacob.

2. There was a monastery in Southern Syria which as early as A.D. 571 bore the name Isaniya, 'of the followers of Jesus'. (Foreign vocabulary of the Quran by A. Jeffery 1956).

3. The followers of John the Baptist who are called Nasara or Mandaens) possess religious scriptures in which the Founder of Christianity is called *Esau Masih*. The followers of this Sect are generally known as "Nasaraans of Yahya" who in the first century left their original home - Jordan and migrated to Iraq where they settled along the shores of Tigris and Euphrates. (Encyclopaedia of Religions and Ethics by James Hastings Vol. VII).

4. The exact form of the name 'Isa was well-known among the Jewish-Christians of Syria and Hijaz and they accepted no other name than Isa. As such in Pre-Islamic poetry we meet the name *Isa* and no other name. It is surprising that even Christian poets while composing hymns in praise of son of Mary call him *Isa* and 'son of Mary'.

Umayya bin Abi Salt, a well-known Christian poet of pre-Islmic days says :

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وفی دینکم من رب مریم آیة

منبئة بالعبد عیسی بن مریم

انابت لوجه الله ثم تبتلت

فسبح عنها لومة الملوم

(1) There is a sign in your religion granted to you by the Lord of Mary which tells about the birth of (a humble) servant *Isa* son of Mary.
(2) She drew in seclusion to win the pleasure of Allah so He exonerated her from the blame

of the blamers.

Another celebrated poet Akhtal, also a Christian by faith, addresses *Almasih Ibn Maryam* as Chief of the saints :

وما قدس الرهبان فی کل هیکل

ابیل الابلین المسیح بن مریما

3. A Russian tourist, Nicholas Notovich who visited India in 1837 was told by the Chief Lama that there existed in the archives of Lhassa very ancient records dealing with the life and teachings of the Founder of Christianity. Having obtained this information he reached Leh, the capital of Ladakh where he was fortunate to have access to the Library of the Chief Lama. He, with the assistance of an interpreter who knew the language, got his notes prepared from which he compiled his book "The Un-known life of Christ". In this book he devoted a full chapter captioned "Life of Saint Isa". It gives a thrilling account of his visit to India. Throughout this chapter he recorded 'Isa' as his proper name.

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4. It is recorded in *Bhushan Puran* which is the oldest record in Sanskrit that during his meeting with Raja Shalbahan he introduced himself as '*Isa*.

Muslim commentators have given various explanations of the word "Ishu" 'Yeshu' 'Yeshua', some say it is derived from ayasun'. It becomes clear from the above discussion that his proper name is 'Isa and all other names are only various forms which people have occasionally used in their respective languages. One fact must be borne in mind that the proper names of the prophets indicate the missions of their lives vouchsafed to them by God Almighty. Abraham is interpreted as 'Father of many nations'. Ishmael means God heard his supplications. Isaac is derived from zahaka, to laugh as Sarah laughed when received the news of the birth of a child. Zakariah one who remembers his Creator'. "Ezekiel" "one who is trusted with a twofold mission". This is interpreted in the Jerusalem Bible as follows :

"Hence the recent hypothesis of a twofold ministry.

remaining In Palestine and preaching there until the fall of Jerusalem in 537 and only joining the Babylonian exiles after this event."

In the Holy Quran *Dhul Kifl* is the same Ezekiel of the Bible. "Dhulkifl" means one with double reward. Similarly, word 'Isa has important significance. It is derived from the root عوس and عيس which means who travels by night. It also means 'he managed well'? All these meanings are well demonstrated in the life of Isa. It is now an admitted fact of history that after his escape from the death on the Cross he travelled by night in disguise for fear of being arrested by the Roman Government officials. Ultimately he reached Kashmir where he fulfilled his mission by managing his scattered flock well. Even if the word "Isa" is derived from "Ayasun" which means "white with a shade of red" this exactly answers the description of 'Isa when the Holy Prophet (peace be on him) saw him along with Yahya in the second heaven on the night of Meraj. He is described as احمر and جعد which means "red complexion with curly hair."

The Jewish historian Josephus has given the list of twenty persons who bore the name Jesus. Of them some even claimed to Messiahship and were later crucified. The name of the mother of one of them was Mary. Jesus Bin Pandura who lived in the reign of Alexander Janneus Salome was hanged on a tree on the eve of Passover. His mother's name was also Mary. (Secret of Regeneration.

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Jews did not like this name and those who were named Jesus preferred to be called Jeson. (Secret of Regeneration, Hilton Hoteman, California Health Research, 1963).

Jesus ignominously was called 'Jechu' which means "May his name and memory be blotted out" and according to some just 'a liar.' (The Talmud unmasked P. 33., California, Truth Seeker Co. 1892).

The Holy Quran, repudiates all these nonsensical charges and tells us plainly that his proper name was Isa and all other names have secondary position as they were adopted and adopted to one's own convenience.

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An Important Announcement

FOR THE YEAR 1355 H.S./1976 A.D.

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RULES & CONDITIONS

1. These Prizes will be awarded annually. For this purpose, a yearwill be reckoned as from 1st January to 31 December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year.
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(b) If a writer is not in a position to publish his thesis, and if its publication, is in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf.

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N. B.—(1) Whilst submitting his article, the entrant should state clearly the category of the prize (first, or second, etc.) under which the entry falls.

(2) The author should submit an outline of his thesis before undertaking the writing of his paper so that the committee appointed for this purpose, can suggest essential modifications and improvements, if necessary.

(3) The author, in his thesis, must include complete references quoting the author, the name of the book and its year of publication.

(4) It is permissible for an Arabic and an English scholar to jointly produce a thesis which can be published in joint names.

Secretary

Fazle Umar Foundation, Rabwah.

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